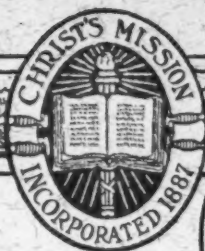


3x1760

165
v. 4, no. 1



THE CONVERTED CATHOLIC MAGAZINE

— . . . —
CATHOLIC FEARS FOR ITALY

BALLOT BOX OR CONFESSION BOX?

**IF JESUS CHRIST WERE TO
BROADCAST TODAY!**

MIRACULOUS VIRGIN OF ROSARIO

**HOW LONG WILL YOU BE
IN PURGATORY?**

— . . . —

January, 1943

**229 WEST 48TH ST.
NEW YORK CITY**

THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxvii:32.

Editor-in-Chief: L. H. LEHMANN

Associate Editor: J. J. MURPHY

Contributors:

REV. A. CALIANDRO, M.A., REV. FRANCIS GUGLIELMI, D.D.
REV. A. MALINVERNI, D.D., REV. HENRY F. CONNAHEY

Vol. IV (*New Series*)

January, 1943

No.

COMPLETE TABLE OF CONTENTS

	page
Editorial Notes and Comments.....	2
Mephisto Von Papen.....	2
Politics and Religion.....	2
War Censorship of Religious News.....	3
Coughlin's Latest Moves.....	4
Catholic Fears For Italy.....	4
Some Roses For Remembrance.....	5
Not Since the Reformation.....	6
Jesuit View of the Reformation.....	7
The Miraculous Virgin of Rosario.....	8
The Sad Case of Catholic Canada.....	10
If Jesus Christ Were to Broadcast Over the Radio.....	16
On the Lookout.....	18
Free Voting Menaced by Catholic Confessional.....	20
Shakespeare's Religion.....	22
Christ Mission Notes.....	23
Oath For Protestants.....	24
About Books.....	25
Martin Luther's Conversion.....	26
The Editor's Mailbag.....	27

SUBSCRIPTION PRICE: \$1.00 A YEAR — SINGLE COPY 15c
CANADA AND FOREIGN, \$1.25

All Communications to: The Editors,
The Converted Catholic Magazine,
229 West 48th St., New York, N. Y.

For your convenience, you may make checks and money orders also payable to
CHRIST'S MISSION, INC. at same address.

RPB

No

to

...-689-5

The Converted Catholic Magazine

Edited by Former Catholic Priests

FOR THE REFORMATION OF ROMAN CATHOLICISM

Vol. IV (New Series)

January, 1943

No. 1

- 1 9 4 3 -

THE NEW YEAR opens with the nations of the world engaged in a war that is likely to develop into the bloodiest in all history before the end of 1943. The victory that we now see ahead will demand of Americans great determination, much suffering and unconquerable faith.

Nor can we expect that the usual consequences of such a war—revolution, pestilence and famine—can be wholly averted. What we must remember is the consoling fact that the disaster of war also breeds great spiritual revivals. Out of suffering men turn to spiritual ideals for faith and a sense of values that no catastrophe can take from them. With peace of mind, a conviction of human dignity and self-respect, men can weather any storm, no matter how severe. They find the Kingdom of God within them.

Saint Paul put it in other words in Romans 8:38-39:

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Let us make this our resolution for the year 1943.

EDITORIAL NOTES AND COMMENTS

MEPHISTO VON PAPEN

NOW that hopes are high of victory over the Axis, there is much speculation as to what the Catholic forces in Europe are planning to do next.

There have been disturbing reports that Myron C. Taylor offered tempting terms to the Vatican for its cooperation in not impeding our efforts to pull Italy out of the war. These terms were said to include the setting up of a 'Latin-Catholic bloc' of nations—Italy, Spain, Portugal, and even France. A condition of such cooperation would be the preservation of the authoritarian church-state regimes now existing in those countries. Confirmation of these reports was contained in a special dispatch from London to the *New York Times* of November 17, which definitely stated: "The Vatican would be concerned about the maintenance in Italy, no less than in Spain, of a political and social order that reflects the Catholic traditions of those countries."

Ardent Catholic Von Papen, Hitler's evil genius who has been well styled 'Satan in a Top Hat,' is also reported as planning to carve out a like Catholic bloc from the Nazi German and Balkan nations. The courageous St. Louis *Post-Dispatch*, in an editorial of November 14, says of him:

"And now this Von Papen, sitting in the German Embassy in Ankara, is apparently convinced that the Third Reich is doomed. So, he is plotting the creation of a Fourth. He is dreaming dreams of a Catholic federation including Germany, Austria, Hungary, Slovenia, Croatia and Slovakia."

This is what his Catholic colleague, Fritz Thyssen, and other Ruhr industrialists paid Hitler to bring about; it was Von Papen himself who, together with the present pope, signed the Hitler-Vatican concordat also for this objective.

We earnestly hope and pray that the remakers of the post-war world will not be led into any such foolish trap. It would be the most fatal mistake of all to allow Europe to be turned into a Roman Catholic theocracy after the defeat of Hitler and Mussolini. For it was to gain this end that the Vatican allied itself to them by solemn concordats after they came to power. Surely this war, with its cruel price in blood and money of free men, is not being fought to put the pope in Hitler's place!



POLITICS AND RELIGION

RELIGION, not politics, is our particular interest. Yet the two are intimately connected, for there is, regrettably, politics in religion and much misuse of religion for political purposes.

The November elections merit serious consideration in this particular, especially in New York State where the Catholic vote, in a most bewildering fashion, reflected the pre-war isolationism of the Catholic church as a whole.

Two staunch Roman Catholics, Senator Mead and Attorney General James Bennett, were set up as Democratic prospects for the governorship of New York State. The former was President

Roosevelt's particular choice, but, for that very reason, unacceptable to New York Catholics who had been coached by their Coughlinite clerical leaders to regard Mr. Roosevelt as a pro-Semitic warmonger who had led this country into war by violating the Constitution to aid Great Britain. Jim Farley, America's top-ranking politician, following the Catholic lead, backed from the beginning Attorney General Bennett, former Franco sympathizer, whose supporters booed President Roosevelt at the New York State Democratic Convention in Brooklyn last August.

The Catholic voters, so anti-Roosevelt and pro-Bennett in August, were forced to make a choice between hatred for Roosevelt and love of Bennett, when the President finally decided to back Bennett and warmly endorsed him three separate times before election day. The Catholics of New York made their choice and for once failed as a bloc to elect a Catholic candidate to the nationally important position of the Governorship of New York.

It was not that they loved Bennett less than Protestant Thomas Dewey; it was that they hated more the President, his pro-Britishism and anti-Fascism.



WAR CENSORSHIP OF RELIGIOUS NEWS

MANY kinds of news "which the American public have a right to know," according to Mr. Byron Price, Director of Censorship, cannot be made known because they would be distorted by Berlin and Rome and give comfort to the enemy. Among them he listed "racial and religious differences," and

expressed the fear that such kinds of news might weaken our cause "particularly to the south of us," that is, in Latin America.

Unfortunately, we must wait till the war is over to find out the full extent to which Catholic influence has been used to impede the war effort of the United Nations against Fascist aggression. It is unfortunate because it makes impossible healthy and necessary public criticism of churchmen such as Fathers Coughlin, Curran, Brophy and their followers whose un-American activities are thus conveniently cloaked.

Even more serious is the secrecy with which top-ranking Roman Catholic prelates will now be enabled to work in Washington for "deals" with Government officials in order to secure Federal aid for parochial schools, exclusion of additional Protestant missionaries from Latin America and subsidies for Franco Spain.

As can be easily seen, this censorship of religious news is necessary solely because of the political tie-up of the church of Rome with Fascism and the demoralization this has caused among Catholics in this country. Every new manifestation of Catholic pro-Fascism makes pleasant reading in Axis countries. To keep such instances from reaching the Nazis, it is necessary to hide them in this country under the secrecy of war censorship.

In short, non-Catholic Americans have to be deprived of news "that they have a right to know," concerning the agitation and plans of Catholic-Fascist organizations in this country. Such an unhealthy state of affairs should make Protestants more vigilant than ever against encroachments on their rights

and liberties by the organized pressure of Catholic "power politics".



COUGHLIN'S LATEST MOVES

DESPITE necessary war censorship, news of Coughlinites 'Christian Fronters' trickles through. "Mothers of Sons," a new group of mothers with sons in the armed forces, has been formed in Cincinnati by Coughlin's agents. A reliable source states that leaders of the organization "devote most of their time to criticizing every move made by the Administration."

Closely connected with this Coughlinites organization is another in Hamilton, Ohio, known as "U. S. Selective Parents Legion." The obvious intent of such organizations is to prey on mothers' grief as casualty lists mount, thus alienating large segments of the American population from the Government and lining them up for a fascist revolution planned for the days of confusion that they hope will follow the end of the war.

A new Coughlinites group has also been formed in Los Angeles. Formerly known as the "Christian Liberties Union," it is now called the "American Defense Union." Its leader is reported to be Allan W. Wells, former Hollywood newspaper columnist and staunch defender of Father Coughlin. Two articles of his appeared in Coughlin's *Social Justice* in 1941, in which he "exposed" "Jewish-Communist" domination of the motion picture industry. His organization has chapters in Chicago, Cleveland and New York.

* * *

AS LONG as individuals remain spiritually unregenerated, there is no hope of regeneration for the nations.

CATHOLIC FEARS FOR ITALY

THE CATHOLIC PRESS has not been in favor of a second front in Europe, and has been especially antagonistic to all suggestions of striking at the Axis through Catholic Italy. At the time of this writing, with United States and British invasion forces poised to strike at what Winston Churchill calls the "under-belly" of the Axis in the Mediterranean, the following dire warning of the disastrous effect of such a military adventure, published in the Jesuit magazine *America* of last April 18, is worth recalling. Opposing Lt. Colonel W. F. Kernan's practical plan of "an immediate land offensive pursued with our total strength in Italy," it says:

"The Allies would have to wrest from the Luftwaffe control of the Central Mediterranean, which would mean enormous withdrawals of our sea and air power from the Far Eastern theater. But this would give the Japanese the keys to Australia and India. Again, should the Allies win Italy, there would still be the Alps blocking the road to Germany."

What the Jesuits really fear is the confusion into which the Roman church would be thrown by the military destruction of Mussolini's Fascist regime, to which the Vatican is tied by solemn agreement and financial bonds—the pope holds a stake of nearly \$100,000,000 in Italian Fascist financing, which he received from Mussolini at the time of the signing of the Lateran Concordat in 1929. More serious still, the Roman church stands to lose its spiritual monopoly in Italy if Fascism is destroyed there. Tolerance of Protestantism is outlawed by the terms of the same Concordat. In his book, *Church and State in Fascist Italy*, Professor D. A. Binchy of England, staunch Roman Catholic apologist, openly admits this. "The Roman Church," he says, "repudiates

* Oxford University Press

the idea of parity of religious cults, of religious liberty in the sense of freedom for other denominations to proselytize Catholics, as an attempt to equate error with truth." Liberty of consci-

ence, he correctly says, is opposed by the Roman Church "if this is held to cover unrestricted freedom of discussion, which can easily deceive the good faith of simple hearers and thus become

"SOME ROSES FOR REMEMBRANCE"



"I still remember the effect I produced on a small group of galla tribesmen . . . I dropped an aerial torpedo right in the center of them, and the group opened up like a flowering rose. It was most entertaining."

So wrote Vittorio Mussolini, son of the Fascist Dictator, describing his part in the pope-blessed conquest of Ethiopia. Cardinal-Archbishop Schuster of Milan and other bishops of Italy had proclaimed the rape of Ethiopia as "a holy war, a crusade." On October 28, 1935, Cardinal Schuster said:

"The Italian flag is at this moment bringing in triumph the Cross of Christ to Ethiopia to free the road for the emancipation of the slaves, opening it at the same time to our missionary enterprise."

disguised forms of propaganda harmful to the religion of the State."

This is an understatement concerning Roman Catholic religious intolerance for English readers. Actually and simply it means that the church of Rome secured the suppression of freedom for all other religions but its own in Italy by agreement with Mussolini's Fascist government. Successful Allied invasion of Italy would change all this, and it is not to be wondered, therefore, that Jesuit spokesmen in America try to persuade even our military tacticians against a smashing attack that would put an end to the Mussolini-Papal alliance.



NOT SINCE THE REFORMATION

UNITING of all religious sects into a common fold appears to many to be greatly desired. It is being sought in this country by the Conference of Christians and Jews, and in England by "The Sword of the Spirit" movement. Direction of such movements is in the hands of Roman Catholic propagandists who thus earn the reputation of being leaders in the cause of religious tolerance. Their real object, however, in fostering such movements is the hope they may possibly lead to the merging of all Christian sects into the fold of the Roman Catholic church. In the meantime they serve to distract attention from the growing political power of Catholics in this country.

Entirely overlooked by Protestants is the danger that a merger with the Catholic church would inevitably lead to a totalitarianism in religion similar to Hitler's "new order" in political and social matters. It would make complete a return to conditions that existed in church and state in pre-Reformation times. But Protestants and Jewish

leaders who are aware of this danger, fear to oppose it too openly lest Catholics raise the cry against them that they are "bigots" and obstructing the war effort.

The great trend of humanity down the ages has been to experience more and more the freedom of mind that God intended mankind to enjoy. It has been a trend away from dictatorship both in religion and social affairs. To obtain mere external religious unity by acceptance of a supreme religious authority in Rome is not progress, nor does it lead to peace and stability. On the contrary, it leads inevitably to war and revolution, since the inborn spirit of man forever strives to be free of such dogmatic authority.

To act as individuals is our birthright. Democracy is the true expression of that freedom, for it gives us the opportunity to think for ourselves. It had its origin in the Protestant Reformation and it can best be safeguarded by the preservation of the principles of the Reformation. But it has become fashionable now, even among many Protestants, to decry the work of the Reformation; it is forgotten that the Protestant Reformers challenged the advocates of totalitarianism for all future time as well as their own day and age. By overthrowing the dictatorship of the church of Rome they opened the way for what Winston Churchill calls "*the forward march of the common people in all lands toward their just and true inheritance.*"

The separation brought about by the Reformation between Roman Catholic and Protestant Christians is not something to be deplored; it should rather be a cause of rejoicing. It is the continued expression of democracy against the authoritarian claims of the church of Rome. It stands for the true meaning of the word "Protestant," namely, a

witnessing to the truth that it is man's birthright to be free to progress toward his just and true inheritance. It must be remembered that the revolutions of the common man—as outlined, for example, by Vice-President Wallace from the America of 1775 to the present time—have never been legitimized by the Roman church. This was confirmed by the present Pope Pius XII in his peace appeal last May 13 to the statesmen of fascist and democratic countries. He did not urge men “to be free under God,” but to be “obedient to those who command them and to God.” By God he means the pope who, according to Roman Catholic teaching, speaks for God on earth to all men.

Thus Christendom today is threatened by the pincer movement of Fascism and the Vatican, which claim that mankind can only be saved by a return to forced unity under dictators—one in the political and social order, the other in matters of religion. It is the most serious threat to the whole post-Reformation structure of Western civilization since Martin Luther defiantly nailed his ninety-five theses to the door of his church at Wittenberg. It is a ruthless attempt to deprive the common man of what he has gained in political and social freedom during the past four hundred years, as well as to submerge all Christians again in a forced unity with the seat of ecclesiastical power in Rome.

Unless Protestant leaders soon realize this and act to avert it, they will wake up too late to find the whole foundation of their religious freedom swept away.

No priest on earth can change a man's heart; no ecclesiastical rite, sacrament or ceremony can regenerate a soul.

JESUIT VIEW OF THE REFORMATION

TO THE JESUITS, the Reformation and the freedoms that flowed from it are regarded as the greatest tragedy of history. To them the blessings brought to man by the Reformation are a curse. Here is one of many statements to that effect to be found in all Jesuit writings. It is from the Jesuit magazine *America* of last April 18 (p. 56):

“Four hundred years ago a blasting party was toying with a huge supply of spiritual dynamite. This blasting party is usually referred to as: ‘The leaders of the Protestant Reformation.’ As they commenced fingering the dynamite, Christendom was united. But after the dynamite exploded, Christendom was no longer united. It had been blown to bits. The first explosion set off other explosions, and all the centuries since have been resounding to blast after blast of spiritual dynamite.

“Students in the schools and the colleges, millions of them, were hurled not from their desks but from God. The sacred institution of marriage, natural family life, the rights of the unborn, just relations among nations, the knowledge of man's nature and destiny: these and many other priceless things went flying out of the window.

“The terrible explosion of global war now being heard on all the earth's continents is just one of the inevitable consequences of the first blast set off by Luther and his companions . . . What a different world, what a wonderful world this would be today if Luther's dynamite had never gone off!”

Here is confirmation of all that has been said in the preceding item concerning the present danger to the Protestant and democratic world from the “pincer movement” of the Vatican and Fascism against the forward march of the common man toward his rightful inheritance.

THE MIRACULOUS VIRGIN OF ROSARIO

WASTE of time, money and devotion on images of the Virgin and saints is traditional in Roman Catholic religion. This cult of images is carried to fanatical extremes in countries where the people are poor and ignorant, where disease and crime abound, and where the Bible is an unknown book. Madonna statues and statuettes with a litany of titles and supposedly miraculous healing powers abound in Latin countries. With the exception of "Little Italy" in New York and other large cities, the devotion to images among Catholics in the United States has little in common with the image-worship of the Latins — thanks to the influence of Protestantism in our democratic country.

The "Virgin of Rosario" is named after a city of Argentina, where it is enthroned. Every second town in Italy, Spain and Latin America has a similar shrine. This typical image of Rosario is different only because it commands a larger number of devotees than other competing statues. The blind, fear-ridden worship that is offered this 'miraculous' Virgin of Rosario shows the crying need for the spiritual light of the Gospel, as *The Commission*, Baptist missionary magazine, recently emphasized.

The doll image of the Virgin of Rosario is very old, for when the city was only a village it was placed under its special protection. In all probability this cult centered originally around a pagan goddess, whom Spanish missionaries later "Christianized." This Virgin is believed to possess special miraculous powers, though there is no sign of them having worked to protect the city from ill-fortune, especially from brigandage, for Rosario is notorious as the hangout of gangs of robbers.

The Rosario doll is scarcely twenty inches high, but sumptuously dressed, as can be seen from the accompanying picture. Recently the Catholics of Rosario decided to crown their cherished image. They had a crown made of gold,



THE VIRGIN OF ROSARIO
Courtesy of "The Commission."

weighing about thirteen pounds, at a cost of nearly six thousand dollars—a stupendous sum for the poor peasants to raise. Well-to-do Catholics further enriched the crown by studding it with some of their precious jewels, either because they shared the peasants' superstition or considered it a means to keep

them under control. Whatever their motive, a reliable Baptist jeweler, who examined the crown, vouches that it is valued at \$20,000.

The 'crowning' of the Virgin of Rosario was a gala event, half ceremony, half carnival, attended by holiday crowds from far and near who paid as high as ten *pesos* for seats. Souvenirs, ribbons and banners were also sold. The better seats were auctioned off to the highest bidders among the *madrin*as (patronesses) of the coronation.

No one can seriously deny that man-made religion with its reliance on the 'miraculous' powers of images to cure diseases and ward off famine has been a heavy contributor to the ignorance and poverty of Latin Catholic countries. Take South America as a sample. Potentially it is the richest food-producing region in the world. Actually, however, a large part of its population suffers from malnutrition and from what are known as the "poor man's diseases"—leprosy, amoebic infections, tropical ulcers and tuberculosis. An article in *Harper's Magazine* for July 1942, entitled "How Latin Americans Die," states that of the 120 million people in Latin America, "at least fifty million of them are sick." They are sick of everything "from sprue to leprosy," especially of diseases long since reduced to a minimum in the United States. Even Argentina, though its health and sanitation record is superior to that of other Latin American countries, has more than twice the number of deaths from tuberculosis as the United States.

Naturally there are other factors besides religion contributing to this social neglect in South America. At the same time, it is useless to attempt to whitewash the negligence of the Catholic church in South America by glibly remarking, as John Erskine recently did, that religion has nothing to do with

health and sanitation—or the education that makes them possible. Facts and statistics stand in the way of such an attempt. Wherever the Protestant faith and the Bible have been freely preached, ignorance, disease and poverty have declined. But in the countries of Latin America where the Catholic religion has been left in uninterrupted control, moral standards, health and social improvements among the masses are as pitifully neglected as in the Latin Catholic countries of Europe from which those countries inherited their culture through colonization.

In the face of Catholic Pan-American propaganda, we must insist that the Christian Gospel, not the cult of bejeweled images, is the religious need of our Latin American neighbors. It is on this foundation alone that we can build the future brotherhood, prosperity and hemispheric solidarity of the Americas.

JESUITS AND THE BIBLE

THE JESUIT John A. Toomey, writing in a recent issue of *America*, tells how much more important the Catholic church is than the Bible. He says:

"This Book cannot be understood except in conjunction with tradition. That is why today so many descendants of the old-line Bible Protestants are losing faith in the Book.

"The Founder of the Catholic Church did not wish the skippers of His Bark to rely solely on the Book. He gave them the Book, true. But He gave them two additional gifts. He gave them tradition and He gave them Himself. The Book was never intended to give ALL the directions.

"That the Book alone is not sufficient is proved by the history of the various Protestant denominations. Only a few hundred years old, they are already either sinking or sunk. In another century or so, they all will be resting on the bottom."

THE SAD CASE OF CATHOLIC CANADA

By J. J. MURPHY

(Dr. Murphy knows the intimate life of the French-Canadian people, having lived among them and attended a French-Canadian Catholic school in Montreal.)

QUEBEC PROVINCE of Canada, where the Catholic church has full and undisputed control over every phase of life, is a prime example of the ideal Catholic country. Though but a tiny domain by general standards—with about 2,500,000 Catholic population—it is safe to say that the Catholic clergy in Quebec constitute the most powerful and most privileged ecclesiastical body in the whole Christian world. In such a country the State is merely the secular arm of the church; it could not even think of defying its authority.

Idyllic stories of quaint French-Canadian life do not even up with the lamentable figures of the prevalence of disease, ignorance and general degradation revealed by provincial statistics today. While other sections of the Catholic church on the American continent have adapted themselves more or less to modern conditions, the church in Quebec has scarcely progressed at all beyond the conditions that prevailed in its medieval past. Its greatest asset, as far as security of its control is concerned, lies in French Canada's unchecked birth rate. Today the whole of Canada is 45% Catholic, which is explained by the further fact that it is also 37% French Canadian. With the rapidly increasing birth rate among the latter, it should not take many years before the Catholic population of Canada will so outnumber others that the vast country north of the U. S. border could become a virtual colony of the Vatican State.

CHURCH'S FINANCIAL HOLDINGS

Exact figures of clerical financial holdings in Quebec cannot be computed because the church's corporations are exempt from publishing their accounts. A safe estimate of the total value of Catholic church property and securities, however, would put them around \$600,000,000—which is approximately 10% of the total wealth of the province. It can be further estimated that the Catholic church's annual revenue is at least equal to that of the net fiscal revenue of the province, or about \$50,000,000.

A church tax of 4% on all farm produce is not only compulsory, but has preference over municipal taxes. If a citizen is in arrears both to his parish priest and his community, the priest collects first. Failure to pay the priest means arrest and imprisonment. The priest can store this produce until prices rise and then sell back to his parishioners. All auctioning of property takes place outside the church and is subject to a church tithe. All church schools, welfare institutions and asylums are financed by the government. "Miraculous" shrines abound and do a profitable business; chief among them are the shrine of St. Anne de Beaupré near Quebec City and of St. Joseph in Montreal. If a pastor in Quebec decides to build a big and better church, he simply does so and adds an additional tax on all local real estate until it is paid for.

NATIONALISM

No excess of nationalism is distasteful

to the Catholic church as long as it contributes to its control over the people. In fact, nationalism is one of the principal factors that enable the church to increase its hold on the people. It makes them believe that their nationality and Catholicism are inseparable. This can be seen not only in Quebec, but also in European countries — especially Ireland, Spain, Portugal and Italy. In Quebec the Catholic church makes use of England's liberal policy of appeasement toward the province, and through its schools and other distinctly Catholic institutions fosters a fanatical nationalism among French Canadians.

This policy is also employed by the Catholic church among French-Canadian immigrants in the United States. In New England French-Canadian parochial schools still teach the principal courses in French. Aspirations for national control of Canada have been stimulated by convincing French Canadians that they are the only real Canadians. Everyone else in Canada is wryly termed an "Englishman" (*un Anglais*). A French Canadian who becomes a Protestant is nationally known as a "Swiss" (*un Suisse*), and entered as such in their local census records.

Subtle methods have been used to

stir up hatred of "the English." Keeping alive the memory of French-English wars has been a means to this end. The canonization of Joan of Arc was a master stroke in reviving bitter feelings toward the English among these descendants of the French immigrants of the 16th century.

HEALTH CONDITIONS

A sure indication of the progress or backwardness of a country can be had from how its people die. In Quebec the appalling state of public health and the high death rate are the inevitable consequence of poverty and ignorance.

The table just below provides an over-all view of the frightful social backwardness of French-Canadian society. In listing the statistics for Quebec side by side with those for Ontario, we are making our comparison under almost perfectly proportionate conditions. The economies of Quebec and Ontario are very much alike; their farming is diversified and their total production is divided between agriculture and industry in nearly the same ratio. The figures for their total per-capita wealth are almost equal: \$2,468 for Ontario, \$2,269 for Quebec. Their proximity is of minor importance.

	Ontario	Quebec
Population (1931)	3,413,683	2,874,255
Material Welfare		
Average value, acre of farm land (1938)	\$45	\$40
Gross farm revenue (1938)	\$357,201,000	\$191,510,000
Number of automobiles (1937)	623,918	197,917
Number of telephones (1937)	603,128	290,646
Public Health		
Infant mortality, per 1,000 live births (1937)	55	100
Death rate, tuberculosis per 100,000 (1937)	35.5	88.3
Death rate, contagious diseases, per 100,000 (1937)	52.7	93.5
Education		
Expenditure on education (1936)	\$38,105,000	\$19,754,000
Average teacher's salary (1936)	\$740 to 2,249	\$460
Percentage of illiterates (1931)	2.30	4.76
Number of public libraries (1935)	460	26
Circulation of books (1937)	12,900,000	672,000

The poverty of the French-Canadian masses is attributable to three things: (1) the large family system and the primitive nature of provincial agriculture; (2) the abysmal condition of education; (3) the passivity which has been inculcated in the people and the ruthless manner in which industrialists have taken advantage of it.

Praiseworthy efforts on the part of medical authorities in recent years have done much to improve conditions. But Quebec City still has the highest diphtheria mortality rate in the world (41.7 per 100,000); and the city of Three Rivers, with an infant mortality rate of 297 per 1,000 live births, ranks ahead

of the Indian cities of Bombay (250) and Madras (218), which are generally placed at the top of urban mortality lists. Nor can this situation be blamed on provincial atmospheric conditions. It is an almost infallible rule that the Quebec municipalities which have the greatest non-French concentration have the best public-health records, and vice versa. In the following survey we list the four largest cities in the Province of Quebec in order of French concentration. Particularly striking is the contrast between Montreal and its twin city Verdun, an English working-class district which is separated from Montreal proper only by a narrow canal.

City	Population	French percentage	Infant Mortality (1937)	Mortality, infectious diseases	Mortality, tuberculosis
Three Rivers	35,540	93.5	296.8	130	145
Quebec	130,594	90.8	142.2	159.1	109.1
Montreal	818,577	63.9	86.6	63.8	87.7
Verdun	60,745	38.4	60.4	26.6	38.6

STATUS OF WOMEN

In French Canada, where everything is tainted with medievalism, nothing could be more outdated than the laws affecting women. The liberal Godbout government was forced to defy the Catholic hierarchy in 1940 to extend the franchise to the female sex, thus ending Quebec's unique distinction of being the only place in the British Commonwealth of Nations where politics was still forbidden to women. But much of the old French Civic Code remains. When a French-Canadian woman marries she loses all legal status. Her property is placed at the arbitrary disposal of her husband; she cannot even collect on her own insurance policy without her husband's consent. Her husband (under the guidance of the church) has the sole right to say whether or not his wife shall undergo any surgical operation. A general rule of the Catholic church forbids any operation on women in cases of difficult births which may

endanger the live issue of the child (in order that it may be baptized), even though it is fairly certain that the mother will die if such an operation is not performed.

EDUCATION AND SOCIAL LIFE

Control of education is the bulwark of the Roman Catholic church. It results in the by-passing of all studies that might foster a spirit of scientific doubt and criticism. It also allows religion to dominate the school program.

This is very evident in Catholic Quebec. It is the only province in Canada where school attendance is not compulsory. The excuse for this is that a father cannot be deprived of the right to order the lives of his own children. It is further to be noted that, whereas in other Canadian provinces high school education is free, in Quebec it must be paid for at the rate of several dollars a month—a prohibitive figure for most

French-Canadian families. The result is that almost 75% of French-Canadian children leave school before they are twelve years old.

Education is a monopoly of the church in Quebec; in each town the local priest is the "director of education." The high schools and colleges neglect scientific studies and produce mainly priests, lawyers and doctors. Engineers from Quebec schools are almost a novelty. Prayers are said before, after and during classes. The schools follow a sort of "core curriculum"—religion is the core.

THE FOUR FREEDOMS

Freedom of thought is unheard of in Catholic Quebec. "Communism" is a convenient label for every social or economic idea that threatens the "status quo," which is so profitable to the church. Bible tract societies have been banned under this Communist label, and merciless repression is the fate of the "radical" who dares to advocate any change in the established order of either religion or social conditions.

Hatred of democracy comes natural in priest-ridden Quebec. A few years ago Cardinal Villeneuve, Vatican spokesman for Catholic Canada, denounced "the wild, lying atheistic democracy which reigns today in almost all the countries of the world." He referred to the United States as a monster—"ogre" was the word he used. It is therefore little wonder that in parts of Quebec where Protestants are entirely lacking, the vote against national conscription was well over 90%. It is no secret that priests use the confessional to work against national conscription, and advise their penitents that they are not bound in conscience to register for the draft. There are cases on record which prove that priests instruct men how to appear unfit when examined by the draft board physician.

Freedom of the press, radio and movies likewise suffers from the same control by the clergy in Quebec where it has accumulated authority both to enhance its position and to silence its enemies. Many liberal periodicals have been put out of business by ecclesiastical dictate. The historian Garneau, whose monumental work on Quebec is universally accepted as standard, was obliged to delete all critical references to the church from the second edition of his history. Rousseau, Voltaire, d'Alembert, Emile Zola and Anatole France, masters of French thought and literature, are banned by Quebec's Index Expurgatorius. Before a citizen can borrow a forbidden book from a library he must first show the librarian the written permission of his parish priest. Paul Muni's film, "The Life of Emile Zola," which no one could accuse of being anti-Catholic, was banned from Quebec merely because of Zola's reputation as an anti-clerical.

NEW ZONING LAW

The latest act of gross intolerance committed by the Catholic forces in Quebec is the by-law passed last October 16 by the (completely Catholic) Council of Quebec City prohibiting the erection of any more churches in Montcalm ward, chief residential section of the city. Ostensibly anti-Semitic in that it was aimed directly to block, for a second time, the erection of a synagogue, the law also adversely affects Protestants; for it is admitted that Roman Catholics have all the churches they need in Montcalm ward. Protestants there number 12,000, and lack of churches would be one way to prevent an increase of that number. As the *Quebec Chronicle-Telegraph* of Oct. 19, 1942, put it:

"A public body, wholly Roman Catholic in its membership—adherents one and all of the Roman Catholic Church

which erects more religious institutions than any other—has decided in its wisdom that churches are as undesirable as garages, filling stations, stores or undertaking parlors in a residential district. It is true that this action is supported by the contention that the Roman Catholics now have all the churches they need in Montcalm ward and that the Protestants neither need nor wish to have any churches there. But if this is true, where is the necessity and what is the purpose of so remarkable a regulation?"

PAN-AMERICAN CONTROL

The ultimate Catholic aim is to so increase Roman Catholic populations in Canada and South America, that eventually the Protestant culture of the United States will be squeezed out by Catholic pressure from the north and the south. This was forcefully put by the Rev. A. L. M. Danis speaking before a convention of the C. Y. O. ("Catholic Youth Organization") in Ottawa last year. The *Ottawa Journal* of January 19, 1942, reports him as follows:

"The people of South America know of Catholic Canada, particularly of French Catholics. Canada is 41 per cent Roman Catholic, and by 1970, everything being equal, the Roman Catholic population will be greater, and may well be in the majority.

"With cooperation between the South American countries increasing, French and English Roman Catholics in this country along with the Catholics of the United States and South America will be able to establish an order based upon ideals and traditions of Christianity. We shall find a solution to our ills, see a change in society brought about by a Christian order for this hemisphere in accordance with the doctrines of Leo XIII and Pius XI."

All freedom-loving people should view with genuine alarm this deliberate "pincer movement" against our cherished American way of life. The social consequences of 170 years of Catholic church control in Quebec should be warning enough to arouse Protestant Americans to oppose ex-

tension of such control over the United States.



FOUR TO ONE

STATISTICS on crime among Roman Catholics flatly contradict the claims insistently put forth by Catholic propagandists in favor of the superiority of their moral training of youth. In particular, they supply the answer to the assaults of Catholic spokesmen against American public school education, which they openly call "pagan" and "Godless."

Confirmation of our published facts and figures* in this regard is had from a recent issue of *Commonweal*, a Roman Catholic magazine published in New York. In an article entitled, "Parnasus Goes to Jail," *Commonweal* for October 9, 1942, describes the work done by the society of that name to help prisoners in eight Connecticut county jails and the Connecticut State Prison at Wethersfield. It frankly admits that "Catholics far outnumber Protestants in Connecticut jails, possibly by four to one."

The author of the article, who is a Catholic, tells also of the wonderful cooperation received from Protestant ministers and Bible teachers in helping prisoners both while confined in jail and after they are released, but complains of lack of similar cooperation from Catholic priests. She tells of Mrs. Barstow, wife of Dr. Robbins Barstow, the head of Hartford Seminary, who has a Bible class in Hartford jail. Of the work in the jail at Tolland, she says: "Mr. O'Neill, Protestant minister in Tolland, has a Bible class in this ancient jail where I have pleaded in vain for ten years for the help of a

* See THE CONVERTED CATHOLIC MAGAZINE for March and May, 1941.

Catholic priest."

In the face of such facts, no one can be blamed for advising the Catholic church to pay less attention to politics and more to religion.

CHURCH AND STATE IN FRANCE

ACCORDING to the Jesuit Father de Soras, writing in the November 15, 1941, issue of *Cité-Nouvelle*, a bi-monthly magazine published in France by the Jesuits, France has been "re-Christianized" since the fall of the Republic and the establishment of the Pétain-Laval regime.

Following are some of the facts that he states:

1. "It is entirely false that any Catholic paper or magazine had to suffer punishment."
2. "The Church of France highly respects the established Government and carefully refrains from expressing views contrary to technical decisions which are indifferent from a religious point of view."
3. "Catholic scouts, Young Christian Workers (Jocists), Young Christian Students (Jecists), and Young Christian Peasants (Jacists) have trebled in number since the Armistice."
4. "The relationship of Church and State was never better established."

The above facts are quoted from the Sept. 12, 1942 issue of the Jesuit magazine *America*, published in New York City, and are vouched for by Mme. Delphine De La Gerrigue, President of *La Vérité Catholique Française*.

IT IS TO BE NOTED that when Pierre Laval went to meet Hitler and Ciano at Munich on November 10, after the U. S. occupation of North Africa, he was "attended only by his envoy to the Vatican, Léon Berard," according to the N. Y. Times of Nov. 11.

"SPEAKING of Vatican policy, we are compelled to recognize its pro-Axis pattern and to recognize that its attempts to keep a foot on the other side of the fence should not fool anybody."—Kenneth Leslie in "The Protestant."

HOW LONG WILL YOU BE IN PURGATORY?

PURGATORY is a source of fear to Catholics and a source of revenue to their church. No one can say how long each individual will have to suffer in purgatory; it may be millions of years. Father Louvet, however, in his book "*Purgatory According to the Revelations of the Saints*," concludes after much calculation that a Christian of more than usual sanctity, who has never committed a mortal sin, who has carefully avoided all the graver venial sins and has satisfied by penance for three-fourths of the lighter sins into which human frailty has led him, must expect to spend in purgatory 13 years, 3 months and 15 days. "*A truly terrifying result*," says Father Louvet, "*for if it is so with righteous souls, what will become of poor sinners like me?*"

Father Louvet did well to compute the purgatorial sentence of a virtual saint. That of a Catholic gangster like Vincent Coll, 'Legs' Diamond or 'Dutch' Schultz would be apt to involve higher mathematics.



WHY CATHOLICS DON'T READ THE BIBLE

It is a rare Catholic that ever reads the Bible. As a matter of fact, he finds the Bible entirely superfluous. Since the church is the infallible teacher of salvation, what need has he of the Bible? If he interprets it according to the church, he is no better off than if he had never read it. . . he knows no more than before he started. If, on the other hand, he dares to interpret it contrary to the church's teaching, he has to admit that he is wrong and the church right and that he is needlessly endangering his salvation by such reading.

In short, if the church is infallible, Bible reading is all risk and no gain.

IF JESUS CHRIST WERE TO BROADCAST OVER THE RADIO!

JESUS CHRIST, if he were to come again on earth, would naturally be asked to address the world by radio. But before being allowed to do so, he would have to consult with a committee of the Conference of Christians and Jews. They would inform him of their censorship rules: 1) never to "attack" any religion; 2) never to "condemn" anyone; 3) never to use strong language or say too much about "hell." He would be told that the Washington censorship bureau had recently clamped down on any kind of criticism that would arouse religious conflicts; and, in general, to pretend that there is really very little difference among religions and that priests, ministers and rabbis love one another like brothers.

They would likely make an exception in his case and not insist on his submitting a script of his broadcast, especially as he would protest and guarantee that he would strictly confine his broadcast to the preaching of His Own Gospel.

Pope Pius XII, seated before his radio in Rome, dressed like his attendant scarlet-robed curia cardinals in his richest regalia, would await Christ's address in high expectation that at last the prerogatives of the church of Rome would receive the explicit approbation of the Founder of Christianity. So would all his bishops and archbishops throughout the world. Many would gather the faithful into their cathedrals (as when the pope broadcasts from the Vatican) and preside, mitred and enthroned in splendor, before their high altars. For surely they could expect Jesus Christ to do no less than his Vicar

in Rome and grant them very special powers to impart the most wonderful indulgence of all time to their poor sinful people!

Despite his promise to the censorship committee not to say a word not already recorded in His Gospel, we would venture to say that the fine sense of humor that we have always imagined Jesus Christ to possess would urge him to preface his Gospel sermon by the following announcement:

"The contents of this speech are by no means fictitious, and any resemblance to characters living or dead is NOT coincidental."

Then, without further ado, would roll out his sonorous verses to be found beginning with the 23rd chapter of St. Matthew's Gospel:

"The Scribes and the Pharisees sit in Moses' seat;

"All therefore whatsoever they bid you observe [about God's law]; that observe and do; *but do not ye after their works: for they say, and do not.*" "For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers.

"But all their works they do for to be seen by men; they make broad their phylacteries, and enlarge the borders of their garments . . ."

(Here the chasubled ecclesiastics would fidget with their ermine palliums and richly-embroidered copes, self-consciously withdrawing their bejeweled buckskin slippers under their broad-laced albs)

"And love the uppermost rooms at feasts, and the chief seats in the synagogues . . ."

"And call no man your father on earth: for one is your Father, which is in heaven."

(Here the pope would glance at the signature he had affixed a while ago to the encyclical letter on his desk and read:

"PIUS P.P. XII"

the "P.P." meaning "Pater Patrum," "Father of Fathers.")

The voice of Christ coming through the radio would now have become more vibrant, stronger in tone:

"But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in."

(Here the pope would glance nervously at the crossed keys of the kingdom of heaven, symbol for centuries of his office, outlined in costly mosaics on the ceiling above him.)

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation."

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves."

"Ye blind guides, which strain at a gnat and swallow a camel . . ."

"Woe unto you, scribes and pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outside, but are within full of dead men's bones and of all uncleanness."

"Even so ye also outwardly appear righteous unto men, but within ye are full of hyproerisy and iniquity."

"Wherefore, behold I send unto you prophets and wise men, and scribes, and some of them ye shall kill and

crucify; and some of them ye shall scourge in your synagogues, and persecute from city to city . . ."

Then, with softened voice, would come his call to the people, entreating them as he did two thousand years ago by the Sea of Gallilee (*Matt. 11:28*):

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

And again to the people before closing:

"Ye shall know the truth, and the truth will make you free."

Today priests have become too tolerant to crucify Christ for denouncing them; they would merely have him "taken off the air." —*Sagittarius*

GRACE BOUGHT AND SOLD

INDULGENCES and masses can be paid to the Almighty for the souls in purgatory "just as I can pay the bill you owe to your butcher or to your grocer," according to *Our Sunday Visitor*, popular Roman Catholic weekly in its issue of Oct. 4, 1942. Here is what it says:

"Most Indulgences are applicable to the souls in purgatory, who cannot help themselves, but who can be helped by the suffrages (especially masses) of friends on earth, as well as by the Indulgences gained in their behalf. Just as I can pay the bill you owe to your butcher or to your grocer, so I can apply to the debt still owed to Almighty God by a soul in purgatory the prayers and good works I perform."

"ONE CANNOT FIGHT Roman Catholicism, nor for that matter any other error, with mere opinions, nor loose statements, nor broad assertions, and especially not with mere abuse. We need the exact facts, the naked plain truths, taken from the pope's own storehouse."
—Rev. J. Sheatsley, former editor of the *Lutheran Standard*.

On the Lookout

By J. J. MURPHY

VATICAN ABOUT-FACE

DEFINITE indications are at hand that the Vatican is starting to turn toward the victory band-wagon of the United Nations. The turn-about was, of course, coincident with the changing of the war tide and the start of the Allied offensive.

Eleven months after the American declaration of war, there suddenly occurred in mid-November three official declarations in favor of the Allied war effort by the American hierarchy: Cardinal Dougherty's patriotic show in Constitution Hall, Philadelphia; Archbishop Spellman's pontifical mass for Allied diplomats in Washington, D. C., with a flag-waving sermon by Jesuit Father Gannon, anti-democracy leader of pre-Pearl Harbor fame; official "Statement on Victory and Peace" by the American Catholic hierarchy issued through its NCWC publicity bureau.

But that is only in this country! The Vatican itself is now urging Catholic countries to "play safe." Its official radio broadcast some of its anonymous "double-talk" very recently that could be interpreted as a warning to France against a hasty all-out alliance with Hitler.

In Argentina, where Fascism and Catholic prelates work hand in hand the first strong action against Nazi fifth columnists took place on November 17th.

Three years after the establishment of the Polish Government-in-Exile in London, the Vatican is just now trying hurriedly to arrange with it the opening of diplomatic relations by offering to appoint a papal nuncio.

As to Spain, the London *Tablet*, leading English Catholic weekly, recently made great efforts to guide Franco into safe paths, now that an Allied victory becomes more and more certain. Quoting the *Tablet*, the *Overseas News Agency* of last October 15 says:

"The review, which has always been friendly to Franco and has supported his government, points out that the unpopularity of the Falange movement has in-

creased in Spain 'as it became more and more obvious that the Spaniards have been consistently lied to and deceived by their own papers, accepting German estimates of a German victory in the war. It was bad enough from the point of view of the Traditionalists or the liberal Spaniards, to be led into the Axis camp if they were winning. It was intolerable if the truth of the matter was very different, and the German victory the unlikely contingency.'"

This discreet veering of the Vatican toward the Democracies will increase, as the hope of German victory lessens. At best, however, it will express itself negatively, that is, by doing less to aid the Nazis. At no time will it make an honest forthright declaration of policy. It will do just enough to gain a foothold at the peace conference of the United Nations.

• • •

SPECTACULAR RELIGION

SHOWMANSHIP is characteristic of the Roman Catholic church, which in this respect, as in others, stands in contrast to the pure and simple spirit of religion taught by Jesus Christ. True to its theatrical flair, the Catholic church likes nothing better than publicity. When the opportunity occurs to share the limelight with a Broadway or Hollywood star, it is only too willing to scrap its own principles. "*All their works they do for to be seen of men,*" says Jesus Christ in Matt. 23:5.

Take, for instance, the recent case of the much-lamented George M. Cohan. He was a great American, but not a practising Catholic. Throughout his career from 1905 he was a prominent Freemason of Pacific Lodge, No. 233, of New York. He was divorced and remarried, in defiance of the Catholic church. Both his wives are still living. However, when he died, the Catholic church claimed him on the grounds of a deathbed "conversion" of the type the church so conveniently arranges without letting the second wife know she is being renounced and disowned. Contrary even to its own canon law, which forbids public funerals to Catholics who have publicly spurned their religion, the greatest possible prominence was given the Cohan funeral. It was held in Saint Patrick's Cathedral, largest Catholic church in the United States. In the presence of a vast throng including many notable personages, the church took full advantage of the occasion

to stage a liturgical show—it hasn't enjoyed so much funeral publicity since it buried Rudolph Valentino with a solemn high mass.

* * *

VATICAN PEACE PLANS

FRANZ VON PAPEN, leading Nazi diplomat and intimate friend of Pius XII with whom he framed the Nazi-Vatican concordat, recently revealed peace plans that would preserve in outline the Catholic ideal of a Holy Roman Empire with Germany as its center, as in the Middle Ages—such as Leo XIII proposed to Kaiser Wilhelm II. (See *The Kaiser's Memoirs*, p. 211.)

"Franz von Papen was reported today to be developing a scheme for a Fourth Reich, embracing a Catholic Federation of Danubian States, after Hitler's defeat . . . A Catholic Danubian Federation including Austria, Hungary, Slovenia, Croatia and Slovakia would be part of this Germany." (Overseas News Agency, Nov. 6, 1942.)

Vatican peace plans for a Latin bloc in Western Europe with emperors in Spain and Portugal (as explained in this column in the 1942 November and December issues) would complement the Catholic Danubian Federation of Eastern Europe. That Catholic influences in Washington are working toward this end is a known fact. Inklings of the United States' approval for the near-fascist plans of Catholic monarchists are found in the *Nation* of October 24, 1942. Speaking of the "traditionalists of the American State Department," it goes on to say:

"Hence their obvious partiality for the Pétains, their obvious wooing of the Francos, their long appeasement of Castillo, their *endless back-stairs whisperings with the representatives of clerical reaction.*"

"But for one Sforza there are a dozen favored 'free' leaders whose credentials are of a dubious color. Take, as an example, Otto of Austria. . . His stock in Washington has been going up fast. . . By State Department standards Otto is the almost perfect candidate. His ancestry inspires official confidence; his charm is admitted by his enemies; *He is a good Catholic; he dislikes Hitler; he advocates a 'democratic' Central European Federation.* He has described this future federation in a recent issue of 'Voice of Austria;' and the fact that its outlines and structure bear a curious resemblance to

the [Catholic] Austro-Hungarian Empire lately ruled by his great-grand-uncle is not likely to disconcert those responsible for our present diplomacy. On the contrary, Otto fits into the *conservative, clerical restored 'old order'* envisaged by these officials as smoothly as if he had been designed by Adolph Berle."

* * *

CATHOLIC ANTI-SEMITISM

HYPOCRISY is a strong word. However, there is no other fitting word to apply to a recent publicity release of the American Catholic hierarchy which expresses "a deep sense of revulsion against the cruel indignities heaped upon the Jews. . ."

American bishops have not even pretended to take a single step toward repressing the rampant anti-Semitism of Irish Catholics in this country.

Archbishop Mooney gave permission for Father Coughlin's broadcasts until they were barred from the air despite Catholic protests.

Bishop Molloy of Brooklyn refused the written request of Jewish and civic societies to reprimand Fathers Curran and Brophy for their anti-Semitic diatribes.

Social Justice continued to be printed with the tacit approval of the hierarchy until the U. S. Government had to ban it because of its seditious propaganda. It was the leading anti-Semitic organ of the country.

The *Malist*, published in Meriden, Connecticut, by "Catholic laymen devoted to Saint Jude," still continues its anti-Semitic and anti-democratic screechings, without the slightest interference by the hierarchy.

The *Guildsman*, published in Germantown, Illinois, and catering exclusively to clerical-fascists, is a Catholic magazine that uses an intellectual veneer to cover its open pro-Nazism and anti-Semitism. It started the year Hitler came to power (1933), and boasts in its September, 1942, issue that, "The *Guildsman* has found devoted and active supporters, chiefly among the Catholic clergy."

Jew-baiting is not unknown in Roman Catholic pulpits. Witness, for instance, the sermon preached by the pastor of Holy Trinity Church in New York City quoted in the November 1942 issue of this magazine.

In New York City it is only in Roman Catholic neighborhoods that one finds swastikas chalked on sidewalks and walls night after night. We offer proof of this fact to any newspaper that cares to challenge it.

FREE VOTING MENACED BY CATHOLIC CONFESSIONAL

FURTHER PROOF of the political designs of the Catholic church and its opposition to the free ballot is found in its vicious campaign against the Medical Rights Referendum in Massachusetts. By shackling the press and radio, by boycott and mudslinging it won out in the election of last November 3. It forced its organized minority of 40% to vote solidly against the proposed amendment that would have allowed Massachusetts doctors to give contraceptive advice to mothers whose lives or health were endangered. Federal law and the laws of every other State in the union, except one, allow this freedom to doctors.

The proposed amendment to the Massachusetts Constitution would not force Catholics or anyone else to do anything against their will, conscience or religion, as the Supreme Court of Massachusetts unanimously decided over a year ago. It declared the law to be purely "permissive" in its purpose.

Before the Catholic church campaign, a public-opinion survey showed 72% of the Catholics in favor of a "medical freedom bill." The scientific survey of 20,000 women by Dr. Pearl of Johns Hopkins University showed two-thirds as many Catholics as Protestants practicing birth control. Because of this inability of the Catholic church to force its own membership to observe its rules, it has usurped the power of the State to make them observe it—and, with them, the 60% non-Catholic majority of Massachusetts.

Two things of tremendous importance for the future of American democracy are to be learned from this campaign:

1). The power of the priest in the confessional to control the free ballot of Catholic citizens by forcing them to promise to vote as directed under penalty of being refused absolution of their sins.

2). The power of the Catholic church to corral its members into voting as a *bloc* for measures that they do not believe in as individuals. Privately most Americans believe in freedom, tolerance and democracy, but the church can force them to vote contrary to these convictions, as in the above instance, in a way that undermines the foundation of free government.

Highlights of Catholic power in the above campaign are reflected in the following quotations:

"From the beginning it was evident that the only important opposition came from the Roman Catholic hierarchy . . . The next move by this opposition was a campaign of lies, scare propaganda, suppression of press and radio and intimidation of voters . . . According to the *Springfield Union* the parishioners of Sacred Heart Church were told that any Catholic who knowingly voted in favor of the bill could not expect absolution . . . Three of the major Metropolitan Boston newspapers, and the only newspaper in Fall River, and the three major Metropolitan Boston radio stations refused to accept advertising in favor of the amendment. At the same time three papers, the *Post*, the *Record* and the *American* devoted columns of space to the vicious campaign of misinformation by the opposition, and refused to print articles in favor of the bill . . . Dictatorial methods succeeded in Massachusetts." (*From a Post-election Analysis by Dr. Karl Sax of Harvard University.*)

GOVERNMENT BY BALLOT BOX OR CONFESSION BOX?

Springfield Union
Oct. 12, 1942

CATHOLICS URGED TO VOTE AGAINST BIRTH MEASURE

Told Anyone Favoring It
Cannot Expect to Get
Absolution

Catholics who are unregistered voters were urged to register Tuesday or Wednesday, in sermons preached in most of the Roman Catholic churches in the city yesterday. They also were urged to vote against the initiative petition for medical rights, more popularly known as the birth control referendum.

At Sacred Heart Church, parishioners were told that Catholics had a moral obligation to vote against the referendum and that any Catholic who knowingly voted in favor of it could not expect absolution.

*Boston Sunday
Advertiser*, Oct. 11, 1942
By JOHN W. ENGLISH

Jesuit priests have been especially insistent that the women of their congregations register. They have told their women parishioners that it is a moral duty for them to go to the polls and cast their votes against the birth control amendment. Some have gone so far as to tell the women that it will be a mortal sin not to vote against the amendment.

Never have Catholic priests been so outspoken in their pulpits as during the last three Sundays. At all masses they have devoted nearly all their sermons to the subject. They plan to continue until every woman of Catholic faith has been registered.

"Not in 300 years of separation of church and state in America have the citizens of our democracy witnessed such an exhibition of politics from the pulpit as has been conducted for the past twelve weeks against the Medical Rights Referendum." (From an editorial of *The Massachusetts Free Press*.)

"In other words, to be frank, the Roman Catholic Church is endeavoring to regulate the intimate married health of non-Catholics, using the State as its agent . . . This is an unconcealed attempt to force everyone to conform to the rules of a single church, whether they belong to it or not. It seems a clear defiance of the basic axiom of freedom of religion in a democracy . . ." (From the *Emmanuel Church Bulletin* of Rev. Dr. Phillips Endecott Osgood, Sunday, October 11, 1942.)

PHOTOGRAPHS IN PRIEST'S STOCKING

THE LONDON *Times* of September 9, 1942, reports that "James Murphy, a Catholic priest of St. Mary's College, Blackburn, was fined £5 on each of two charges at Holyhead yesterday for a breach of the Defence of the Realm Regulations. It was stated that photographs were found in one of his stockings when he landed at Holyhead from Elre."

What is to be noted here is not so much the fact of a priest smuggling forbidden photographs out of Ireland, but rather the courage of the British in stripping an Irish priest down to his very stockings to find them. It would hardly happen here.

LIEUT. GENERAL MONTGOMERY who recently triumphed over Rommel in Egypt is a strict disciplinarian. He neither drinks nor smokes. He is an Ulsterman and son of the Bishop of Tasmania.

SHAKESPEARE'S RELIGION

SHAKESPEARE'S many references to religion, popes, prelates and priests contradict the claim by Roman Catholic apologists that he professed the Roman Catholic religion. His writings defend the personality of God, the deity of Christ and the bedrock truths of evangelical Christianity, but express derision of Mariolatry, dependence for salvation upon ritual or ceremony, and the pretensions of political priestcraft.

Following are some passages in evidence of this:

Presumptuous priest! this place commands my patience,
Or thou shouldst find thou hast dishonor'd me.

Think not, although in writing I prefer'd

The manner of thy vile outrageous crimes,

That therefore I have forged, or am not able

Verbatim to rehearse the method of my pen:

No, prelate; such is thy audacious wickedness

Thy lewd, pestiferous, and dissentious pranks,

As very infants prattle of thy pride.

Thou art a most pernicious usurer,

Froward by nature, enemy to peace;

Lascivious, wanton, more than well seems

A man of thy profession and degree;
And for thy treachery, what's more manifest?

—1 *Henry VI*, Act iii, Sc. 1.

This Cardinal's more haughty than the devil.

—1 *Henry VI*, Act i, Sc. 3.

Under my feet I stamp thy Cardinal's hat,

In spite of pope, or dignities of church.

—1 *Henry VI*, i, 3.

Yet let us watch the haughty Cardinal,
His insolence is more intolerable
Than all the princes in the land beside.

—2 *Henry VI*, i, 1.

Oft have I seen the haughty Cardinal,
More like a soldier than a man o' the church,

As stout and proud as he were lord of all,

Swear like a ruffian, and demean himself

Unlike the ruler of a commonweal.

—2 *Henry VI*, i, 1.

That Cardinal Beaufort is at point of death,

Blaspheming God and cursing men on earth.

Sometimes he talks as if Duke Humphrey's ghost

Were by his side; sometime he calls the king,

And whispers to his pillow—as to him
The secrets of his overcharged soul:

—2 *Henry VI*, iii, 2.

In the opening paragraph of his will, Shakespeare says: "I commend my soul into the hands of God my Creator, hoping and assuredly believing through the merits of Jesus Christ, my Saviour, to be made partaker of life everlasting." In great peace of soul he could say:

Comfort's in heaven; and we are on earth,

Where nothing lives but crosses, care and grief.

Now God be praised! that to believing souls

Gives light in darkness, comfort in despair.

CHRIST'S MISSION NOTES

CARRYING OUR MESSAGE TO THE NATION'S CAPITAL

THE COMPOSURE of Catholic circles in Washington was somewhat ruffled by our Dr. J. J. Murphy's 'invasion' of the capital city last November 1st and 8th. The newspaper advertising of his coming especially nettled the hierarchy. For the facts mentioned in the advertising, which the hierarchy could not deny, showed up the usual Catholic church deceit that either priests never leave the priesthood or, if any do, they are necessarily disreputable characters.

The newspaper advertisement read in part as follows:

"A sketch of Dr. Murphy's career is as follows: Dr. Murphy was born in New England, where his entire training from grammar school to college graduation was under Catholic auspices. He did post-graduate work at Notre Dame University and later obtained an M.A. at Columbia University. He studied in an international university in Rome, Italy, for five years where he obtained three degrees in theology, including the doctorate.

"In 1931 Dr. Murphy worked at the Apostolic Delegation here in Washington as acting secretary and interpreter to Archbishop Celso Costantini, Apostolic Delegate to China. In 1933 he was professor of dogmatic theology in the Catholic University of Peking, in China. From 1934 to 1938, when he resigned from the priesthood, he did hospital and parish work in New Jersey, where he was also prominent in youth organization."

Dr. Murphy spoke at both the morning and evening services at the Non-Sectarian Tabernacle of which Rev. Dr. John McNeill is pastor, and the large church was filled to capacity on both Sundays.

Advertisement of his second coming was inserted only in the Washington *Times-Herald*, while it had appeared

in the three leading Washington papers the preceding week. Shortly after it appeared in the *Times-Herald* on November 7, its office was flooded with calls from Catholic priests and officials protesting against it on the grounds that the other two papers had refused to accept it. *The fact is that the other two papers were not asked to print it.* It is by such means that Catholic propagandists arouse fear of boycott among newspaper editors.

...

MIXED MARRIAGE CLINICS

A SYMPOSIUM on 'Mixed Marriages,' conducted by three former priests, was held at Christ's Mission on Sunday, December 6. The importance of this topic was fully recognized by the audience and it was proposed to bring this message to as many Protestant churches as can be reached.

It is hoped that soon our former priests at Christ's Mission will be enabled to set up "Mixed Marriage Clinics" in different churches in New York City. The object of these will be to advise both parents and young people on the facts and conditions of inter-marriage of Protestants with Roman Catholics.

Catholic church law requires that the Protestant party to a mixed marriage must attend instruction in the Roman Catholic religion for six weeks before such a marriage is allowed to take place. It would only seem fair that the Catholic party should also be required to take six weeks' instruction in the teachings of Protestantism.

Subscribe to The Converted Catholic Magazine for Protestant ministers in your locality. They can use its information to best advantage. Many of them cannot afford the dollar from their small incomes.

OATH FOR PROTESTANTS

FOLLOWING is the complete official text of the solemn oath which Protestants must take before being baptized and received into the Catholic church:

"I, (Name), having before my eyes the holy Gospels, which I touch with my hand, and knowing that no one can be saved without that faith which the Holy, Catholic, Apostolic Roman Church holds, believes, and teaches, against which I have greatly erred, inasmuch as I have held and believed doctrines opposed to her teaching:

"I now, with grief and contrition for my past errors, profess that I believe the Holy, Catholic, Apostolic Roman Church to be the only and true Church established on earth by Jesus Christ, to which I submit myself with my whole heart. I believe all the articles that she proposes for my belief, and I reject and condemn all that she rejects and condemns, and I am ready to observe all that she commands me. And especially, I profess that I believe:

"One only God, in three divine persons, distinct from, and equal to, each other—that is to say, the Father, the Son, and the Holy Ghost;

"The Catholic doctrine of the Incarnation, Passion, Death and Resurrection of our Lord Jesus Christ, and the personal union of the two natures, the divine and the human, the divine Maternity of the most holy Mary, together with her most spotless Virginity.

"The true, real, and substantial presence of the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ, in the most holy Sacrament of the Eucharist;

"The seven sacraments instituted by Jesus Christ for the salvation of mankind, that is to say, Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Order, Matrimony;

"Purgatory, the Resurrection of the dead, Everlasting life;

"The Primacy, not only of honor, but also of jurisdiction of the Roman Pon-

tiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ;

"The veneration of the saints and their images;

"The authority of the Apostolic and Ecclesiastical Traditions, and of the Holy Scriptures, which we must interpret and understand only in the sense which our holy mother the Catholic church has held, and does hold;

"And everything else that has been defined and declared by the sacred Canons, and by the General Councils, and particularly by the holy Council of Trent, and delivered, defined and declared by the General Council of the Vatican, especially concerning the Primacy of the Roman Pontiff, and his infallible teaching authority.

"With a sincere heart, therefore, and with unfeigned faith, I detest and abjure every error, heresy, and sect opposed to the said Holy, Catholic, and Apostolic Roman Church.

"So help me God, and these His holy Gospels, which I touch with my hand."



SOLE INTERPRETER OF SCRIPTURES

"I admit Holy Scripture according to that sense which has been and is held by Holy Mother Church, whose province it is to judge the true sense and interpretations of Scripture."—From the creed of Pius IV.



A PITY AND A SHAME

OUR ARTICLE in last month's issue, "*The Tyranny of Priestly Celibacy*," pointed out, among other things, that it wrecks the young lives of many well-meaning priests; that it forces priests sometimes to marry secretly before a lay judge or Protestant minister, and in general forces deceitful lives upon men who have every right to marry openly as other men.

It has never been our policy to mention scandals in the lives of priests. Far from gloating over the shame that comes to priests as a result of forced celibacy, we pity them as victims of a system that denies them their natural rights. Nonetheless, we are justified in mentioning here a recent item of news that illustrates all that we had to say about the dangers of priestly celibacy last month. We reproduce the news item exactly as it appeared in *The Scranton Times*, November 18, 1942, as follows:

**PRIEST AND NURSE ARE FOUND
DEAD IN APARTMENT IN WEST**

Los Angeles, Nov. 18 (U.P.)—Police chemists today analyzed capsules found in an apartment beside the bodies of the Rev. Gustavo Gonzales, twenty-nine, Catholic priest, and Isabel Uzman, thirty-six, nurse.

Both appeared to be poison victims, officers said.

Eunice Hager, nurse and friend of Miss Uzman told police Miss Uzman telephoned her asking her to come to the apartment immediately for an emergency.

The priest was dead and the nurse dying when she arrived, Miss Hager said.

There were three glasses nearby, two containing ginger ale, and a number of capsules.

An unmailed letter written by Miss Uzman said she and the priest were married secretly four years ago at Mexico City. They met at Los Angeles General Hospital where she was employed and he was making sick calls, the letter said.

The priest was an assistant at St. Vibiana's Cathedral.

Seldom do newspapers publish such things about Roman Catholic priests. It would be much better if they always did. For then, not only Protestants but also Roman Catholics in America would be so enlightened that their public outcry might lead to a remedying of the law of forced celibacy among priests.

About Books

OUR PRICELESS HERITAGE, A Study of Christian Doctrine in Contrast to Romanism, by Henry M. Woods, D.D., LL.D., 213 pages; Price \$2.00.

THIS BOOK is well named, for it is first of all, and above all, a splendid and courageous defense of the glorious heritage of Protestant Christianity—especially needed in these days of Roman Catholic aggression and of the whittling down by many Protestants of the faith handed down to them by those who fought and died to win it for them. It is, secondarily, a straightforward, refreshingly frank exposition of the principal errors of Roman Catholicism, against the dark background of which the purity and scriptural beauty of Evangelical Christianity brilliantly shine out.

Its method is faultless and made simple and clear for those not versed in the intricacies of theological wordage. Though specially directed to seminary students, it is easily comprehensible also to the layman. I would go further and warmly recommend it to Protestant ministers, to whom it should be a much-needed tonic to strengthen their courage in defending the precious heritage of the faith upon which their very existence as ministers of the Gospel of Jesus Christ depends.

It is not easy to cover the vast intricacy of the Roman Catholic system of theological fraud and political scheming within the compass of a few hundred pages. Yet the author has missed treating none of the vital questions that make Roman Catholicism what it is, nor any of the essential Christian truths upon which rest all our hopes of salvation in this world and the next. By the question-and-answer method Dr. Woods simplifies the understanding of the errors of the church of Rome and clarifies the opposing truths of Christ.

It is a book that is easier to read than review, for its excellencies are too many to note, and the effectiveness of its method is better experienced than recommended. It should be on every Protestant minister's bookshelf, in every seminary library and made available to every Protestant (and Catholic) layman.

L. H. L.

MARTIN LUTHER'S CONVERSION

LUTHER'S spiritual experience of conversion was not unknown to others before his time. The apostle Paul had travelled the same way centuries before, and many other feet had walked that highway since Paul's time.

With the fierce impetuosity of his intense nature, Luther set about making friends with the Almighty after he became an Augustinian monk. Like Paul, he did endless things to win God's favor by rites and ceremonies and conformance to man-made laws. He tried the way of asceticism. He fasted till he fainted. He went the whole way of self-castigation, abstinence and lowly service. He was the marvel of the monastery. His brother-monks regarded him as a saint. But all the while his heart was eaten up by a gnawing unrest. He knew he had not found the way of salvation.

Rites and ceremonies did not satisfy him. The most severe self-sacrifice did not bring him content. He did everything laid down by the church. But his empty heart told him plainly that God had not entered it.

But at last Luther broke his way through the undergrowths of useless penances, rituals of prayer-forms and superstitious practices, and came out upon the open road to God. He suddenly realized that *religion was personal trust in a mighty Saviour*. This was the truth that blazed like a new sun in Luther's sky. He had been trying to earn peace. Now he knew that peace is *God's gift*. He had been trying to find power in the church's rites. Now he knew that *the day of power is the day when the living Christ enters your own soul*. He had been trying in vain to build his life *about a church*. Now he knew that it could only be built *about a Saviour*.

It was not merely that he said these things, nor merely that he felt the appeal of them. Weary and torn and despairing, he flung himself with an abandon of trust into the great strength of Christ. There he found Infinite protection and power. He was shaken to the very center of his being. Old things passed away; all things became new. When he declared that, if anybody should knock at the door of his heart and say, "Who dwells there?" he would not reply, "Martin Luther dwells here," but would say, "Jesus Christ dwells here," he was simply saying in glad and honest fashion what he really felt had taken place in his own soul.

Only by a like conversion can Roman Catholics today, priests and laymen, also find Christ.



HITLERISM IN LATIN AMERICA

ADDITIONAL PROOF of pro-Hitler activities among Catholic priests in Latin America is had in a recent dispatch from Buenos Aires:

"Charges that the clergy in one region of Argentina are preaching Nazism stood on the record today, although neither the government nor ecclesiastical circles indicated moves to correct the situation. "The Congressional Committee investigating anti-Argentine activities declared that in the territory of *Misiones* the clergy had 'converted their pulpits into tribunes for totalitarian propaganda.' It added: 'Forgetting their spiritual mission, many clergymen have become Nazi agents. Many carry on their totalitarian propaganda in the classrooms of clandestine German schools as well as from their pulpits.'" (*Overseas News Agency*, November 2, 1942.)

ARE YOU MOVING?

YOU should notify us in advance of any change of address, as the post office will not forward our magazine to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE EDITOR'S MAILBAG

SUBSCRIPTION RENEWALS

INCREASING COSTS make it impossible to continue your subscription after month of expiration.

Look each month for **ADVANCE** notice of expiration in box on the last page. Be prompt in renewing—save us time and money.

INEXPENSIVE

"PERUSING a copy of **THE CONVERTED CATHOLIC MAGAZINE**, which I came across at a friend's house, I was much impressed by the wealth of material and its value to me as a Christian; also at the inexpensiveness of such a gold mine of information. I wish therefore to subscribe to your magazine."

E. S., Wheaton College, Ill.

TIMID LUTHERAN

A MID-WESTERN Lutheran pastor writes to us as follows:

"I have read your magazine this past year with some interest, but do not like to continue for another year. I believe you are going after the matter from a wrong angle. If we Protestants would actually live consecrated lives instead of finding fault with our fellowmen, we would not need to have any fear. The reformers were twice-born men; that is why they won such victories for the Kingdom of God. We would do well to emulate them."

We were forced to remind this Lutheran pastor that Martin Luther and the other reformers were by no means gentle appeasers of the Roman Catholic church, despite the fact that they were twice-born men of consecrated lives. This attitude would be understandable if the facts published by **THE CONVERTED CATHOLIC MAGAZINE** were proved to be untrue.

FORMER S. A. MISSIONARIES

"YOUR magazine is a welcome visitor in our home. My husband and I have been missionaries in South America, and are natur-

ally interested in Roman Catholic efforts to have American missionaries withdrawn from there, "so that the Good Neighbor Policy of the United States will not be imperiled."

"When we went to South America in 1930, the priests there told their Catholic people that we were "extremists" who had been expelled from the United States for subversive activities. Two or three years later, they had to change this around somewhat, and told their people that we were 'spies' in the pay of the United States Government, and that we received \$200 a month for our work. Thus we were hirelings and not true shepherds. The only answer we had was 'a life dedicated to the Lord Jesus Christ', and that did have effect. It placed the Protestant missionary in a category far beyond that of their Roman Catholic priests."

J. S. C., Spirit Lake, Idaho

SOME GOOD IN PROTESTANTISM

A METHODIST GIRL probably in love with a Catholic boy, writing to us for advice, has the following to say:

"I do not condemn the Catholic church as a whole, since I sincerely admit that it has done much good. But I must condemn the spirit of intolerance it shows by refusing to admit that, although there are many good-living Protestants, it is not their religion that makes them that way.

"My purpose in writing you about **THE CONVERTED CATHOLIC MAGAZINE** is in the hope that something may come of it that will enable him to see the good in Protestantism, and that he may thus come to serve Our Lord and know Him more personally than he otherwise could."

N. K., Phila., Pa.

NEWS OF THE UN-REVEREND COUGHLIN

A MINISTER, till recently a pastor near Coughlin's Little Flower Shrine at Royal Oak, Mich., writes to say:

"On a recent visit to the Coughlin church I was amazed to discover how successfully he is building up a political bloc in the army by registration of all Catholic boys in the army whose parents are willing to pay a nominal sum.

"During my thirteen years as pastor I came to see that large numbers of Roman Catholics were being misled by the political aspects of Catholicism. It is generally believed that a Polish priest was very active in the instigation of the Sojourner Truth housing riot."

NOT OFFENSIVE

"YOUR November issue came yesterday and I have read it with much interest, especially the second article on Hitler's *Mein Kampf*. How very plain you make this.

"The understanding manner in which you present your articles is your most appealing force. No room is left in which to take offense."

F. H. B., Oakland, Cal.

IN CINCINNATI

"I am now living here in Cincinnati, an extremely Catholic city. If it is claimed that Catholics make the best citizens someone ought to figure out why Cincinnati has such a high crime rate, more saloons than churches and poor social conditions. The school levy is now up for vote, and the Catholic church authorities are of course trying to vote it down in order to lessen the effectiveness of the public schools.

"May God bless you in all your work. My prayers shall ever be with you that Christ may be exalted and preached in all you do."

G. H. E., Cincinnati, Ohio

IN WASHINGTON

"My husband and I have been delivered from the bondage of Roman Catholicism. Last Sunday we brought a Catholic with us to hear Dr. Murphy at Dr. McNeill's church. She was amazed to find out that a priest ever left the Catholic faith. She will be there to hear him again next Sunday. I know other Catholics who were also there."

PERPLEXED SEEKER AFTER TRUTH

A CATHOLIC who has become dissatisfied with the Roman Catholic Church and heard a lecture by one of our former priests, writes to us at length about her fruitless efforts to combine Catholic teaching and practices with the truth of God. Following are some extracts from her letter, which would bear publishing in full did space permit:

"I have been blessed with an unflinching faith in Our Heavenly Father, but I was baptized a Catholic in my early years and educated in a convent, and have never been without perplexity about many things. Yet every serious doubt and effort toward a better understanding of what the Catholic church taught was repulsed, until I felt it hopeless to ask further where there existed so marked a spirit of priestly dominance. Indeed, it was a stern tyranny, demanding an absolute,

unquestioning compliance, which seemed more important than the salvation of a soul. For many years I have felt that the power of the church was the supreme ambition in which all the clergy were trained—the persistent and insistent claim that the Catholic church is the one and only means of salvation.

"I have never expressed any criticism of the Catholic church, but have come to regret that I ever came in contact with it, although I have always tried hard to become a part of it. I have attended mass and Catholic devotions in many countries of Europe, the United States and Canada. I came away bewildered at the apparent breathless haste with which priest and congregation rush through the services, as if it were a matter of duty to get them over and done with. The very rapid recitation of prayers makes one doubt if they are actually addressing God.

"Thus you will understand my reluctance to attend Catholic services and prefer to go into a church during its quiet hours. I have found comfort in some of the Protestant services, where a more serious and respectful attitude prevails. Nor have I ever found the bigotry among Protestants which is so large a part of Roman Catholic teaching.

"I did not intend to recount so much of my life-sorrow, but it will help you to understand why I so warmly admire and respect your rare gifts and courage, knowing that relentless antagonism will be shown you, rather than the consideration and respect you deserve. . . ."

M. E. A., Toronto, Canada

FROM A PRESBYTERIAN MINISTER

"I OWE you an apology for my delay in expressing my appreciation of THE CONVERTED CATHOLIC MAGAZINE which I have been receiving now for some months.

"I believe that your magazine ought to be read by Protestant ministers of all denominations. I feel that in their endeavor to be fair and tolerant toward the Roman Catholic church, Protestant ministers in general are become indifferent to the evil acts and designs of the Roman church organization, and at the same time forgetful of the vital importance of Protestant beliefs."

F. H. C., Detroit, Mich.



ed
a
he
m-
re
nt
ne

m
to
th
to
ss
es
la.
nt
nd
es.
em
cl-
ey

et-
re-
iet
of
ore
ls.
ng
of

of
to
nd
w-
be
ra-

ex-
re-

be
om-
be
th-
er-
nd
za-
ths

ck.